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No. 17

Latin Sentence Connection

By CLARENCE WHITTLESEY MENDELL, PH.D.
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"Who fears a sentence or an old man's saw shall by a painted cloth be kept in awe".—SHAKESPEARE'S LUCRECE.

Shakespeare missed many things in his education, among them the intricacies and exactions of Latin grammar, which alone accounts for his mentioning sentences with such levity. Their really serious nature has been clearly demonstrated to the many teachers who are daily confronted by a group of young Americans baffled by Latin sentences and Latin sentence connection.

Those who have tried to explain to none too eager minds the somewhat artificial distinction between coordinate and subordinate clauses will be glad of the clear-cut study of the subject which Mr. Mendell offers in this volume. Beginning by placing before his reader a working definition of a sentence and a discussion of the psychological processes behind its formation, he proceeds to an analysis of methods of connection.

Realizing that handbooks of grammar have loaded upon conjunctions practically all the work of sentence connection, he has turned his attention to the less well-recognized methods of repetition and kindred means. There were usually several different relations possible between sentences, and there are at least three fundamental and natural signs that served to define the relation: repetition, change, incompleteness. Illustrating his descriptions of these various types from the Latin prose-writers, he leaves the reader alert to the relations and connections between sentences other than conjunctional ones.

By his suggestions as to the possible application of these principles, Mr. Mendell not only shows more conclusively the interest of the subject, but relates it to other investigation done and yet to be done.

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VOL. X

NEW YORK, FEBRUARY 26, 1917

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VITALIZING SECONDARY LATIN

Editorial

A couple of years ago, I received, from a new subscriber to **THE CLASSICAL WEEKLY**, a letter containing the following query:

Why can't we have more practical help for vitalizing Secondary Latin, in the early issues of **THE CLASSICAL WEEKLY**?

In reply, I wrote as follows:

Since **THE CLASSICAL WEEKLY** began seven or eight years ago, we have had a good many different articles whose purpose, at least, was to supply practical help for vitalizing Secondary Latin. However, man cannot live by bread alone, says a certain book, neither can **THE CLASSICAL WEEKLY** live by referring constantly to one and the same subject. . . . However, I shall be glad indeed to have an article from you on the subject.

More than once since, I have had to reply to this same question, asked, now by mail, now by word of mouth. In every instance I have invited the questioner to contribute to **THE CLASSICAL WEEKLY** along the lines suggested. In no single case has the invitation been accepted. All this reminds me of the words of a certain ritual, "those who wish help themselves should help others". I am reminded too of an excellent editorial, entitled *Good Wine Needs No Bush*, in **The Classical Journal** 12.225-229, which appeared after the preceding paragraphs of this editorial had been written. Were there space, I should gladly incorporate it all in my own remarks.

Recently, I prepared a pamphlet of 16 pages, to show concretely how much **THE CLASSICAL WEEKLY** has done in the way of publishing articles whose purpose is to vitalize Secondary Latin. On pages 2-5 of this pamphlet there is a general description of the contents of Volumes 8 and 9, under the captions *Editorials, Leading Articles, Shorter Articles, Reviews, Reports of Associations, Conferences, Clubs, etc., and Lists of Classical Articles in Non-Classical Periodicals*. Then follows, on pages 6-15, matter grouped under the caption *Some Classified Lists of Articles in THE CLASSICAL WEEKLY, Volumes 1-9*. These lists are: I. A Partial List of Articles . . . on the Value of the Classics; II. A Partial List of Articles on the Teaching of Latin and Greek; III. Selected List of Papers dealing with Various Latin Authors (Caesar, Cicero, Horace, Juvenal, Livy, Lucretius, Pausanias, Plautus and Terence, Sallust, Tacitus, Vergil).

This pamphlet was prepared primarily for advertising purposes, in order to secure new members for **The Classical Association of the Atlantic States** and new subscribers to **THE CLASSICAL WEEKLY**. However, to present readers of **THE CLASSICAL WEEKLY** copies will be supplied at five cents per copy. In the absence of a general Index of Volumes 1-10, the pamphlet may prove useful to many.

In this connection one cannot help asking, What really will most benefit the Secondary School teachers of Latin? Will ceaseless talk about methods or classroom devices contribute most to the fulfilment of this purpose? Pedagogical topics, it is true, attract most attention at meetings of Classical Associations, and call forth most discussion. But, after all, is such discussion profitable in any marked degree? How many of those who listen to such papers, or read such papers, take the pains thoroughly to master the point of view and practice of the speaker or the writer? How much change in the methods of this or that auditor or reader is effected by listening to such papers or by reading the discussions? But let us assume, what we hope, that pedagogical discussions have, after all, a deep and lasting reformatory influence. To make the best use of methods, it is necessary—at least so some of us believe—to have knowledge to which to apply the methods. How can a teacher best amplify his knowledge of Latin? By sticking only to the things with which he deals every day? by confining himself to Caesar, Cicero, Vergil, and that too within the limits of a strict regard for College Entrance requirements? There has been organized recently in New York State a Classical Reading League (see **THE CLASSICAL WEEKLY** 9.223, 10.125), whose purpose it is to encourage teachers of Latin and Greek to read more Latin and more Greek. This is a very worthy object, and the success which is greeting the establishment of the League is highly gratifying; but one's pleasure is offset by disquietude in the thought that, in order to induce teachers of Latin and Greek to read Latin and Greek, it was necessary to organize, in 1915-1916, a Classical Reading League. To me, personally, it is a very distressing thing that courses in Summer Sessions, in Caesar, Cicero, and Vergil, designed for the benefit of teachers, attract very many more students than do courses on, let us say, Plautus. On the basis of variety alone, it would be highly desirable for teachers in the Secondary Schools to take courses in Latin authors with whom

they are not dealing from day to day. A course in Plautus, to name that course again, would be immensely useful to every teacher of Caesar, Cicero, and Vergil, because Plautus represents Latin in the plastic stage, because Plautus gives us a closer approach to the language of every day life, and because a study of Plautus and of Terence, for example, does, far better than anything else does or can, a very useful service, in explaining how constructions which were stereotyped by the days of Caesar and Cicero, came into being. One reason why the Classics have not been as effective as they might have been in this country is that many teachers of the Classics have too narrow a range of knowledge of the Classics. One very interesting and one very important result of this narrowness of range is that teachers in the Secondary Schools, even those who have won the Doctor's degree, have seldom added a jot or a tittle of knowledge about Classical things to what was already known about them. How different the situation has been among the teachers of the Gymnasia in Germany.

C. K.

NOTES ON METERS

The following notes were suggested by a study of Professor White's work, *The Verse of Greek Comedy*¹. Some of them are comments which it was thought best to exclude from the review of the book, as they would have confused the analysis, which was intended to give the reader as clear a conception as possible of the nature of that great work. For the sake of brevity both the author and his work will be designated by W.

I. Quantity in Certain Words

(1) In §795 W. says:

A few words in Aristophanes allow lengthening of an initial short in the thesis, as in Homer. Cf. *ἀκάματος* and *ἀθάνατος* in melic dactylic verse. . . . The latter occurs also in anapaestic rhythm, . . . and even in trimeters.

One not knowing the facts would receive from this statement the impression that, when the sort of verse makes it possible, this *a* was sometimes, if not usually, short, whereas it seems to be invariably long in verse of every kind. This lengthening was necessary if the word *ἀθάνατος* was to be used at all in dactylic or anapaestic verse, and Homer's very frequent use of the word is probably what made the lengthening universal. Even the derivatives always have long *a*. The use of *ἀκάματος* by Homer was less frequent, and so the lengthening was not invariable in later times.

(2) W. scans 'Τυήν as — — in the hymeneals of Aristophanes, Aves 1720 ff. and Pax 1329 ff. The authorities say that the penult of this word is always *long* except in Euripides, Troades 331. This verse is corrupt, and we should probably read *ἀναξ* for 'Τυήν, making the colon exactly like the corresponding colon of the strophe. But still, when they say this *v* is always long, they mean that it is long wherever the

¹For my review of this book see THE CLASSICAL WEEKLY 9.141. 144.

verse reveals its quantity. In 'Τυήναος it is always short; in the Latin *Hymen* it varies. In the passages referred to above the meter allows either quantity. It may be that it really is short there, but unless some authority, unknown to me, exists for that quantity, it seems better to make the vowel long.

II. Φῦ φῦ

Aristophanes, Lysistrata 295 = 305 W. writes (§370) thus:

φῦ φῦ λοῦ λοῦ τοῦ κάπνου
L - - - - L - - -

He calls it a trochaic trimeter catalectic. In Liddell and Scott φῦ is rendered by "fie! faugh!", and φεῦ is compared. This rendering is obviously incorrect. The speaker, who is carrying fire in a pot, says he must blow it (*φνσητέον*) lest it go out, and then adds the words quoted above. The scholiast correctly says φῦ φῦ: φυσᾷ τῷ στόματι. Τούτο δὲ παρεπιγραφή, 'He blows it with his mouth. This is extra metrum'. The lexicon explains παρεπιγραφή in such way as to leave the impression that it denotes only "a stage-direction written on the margin". The scholiast also seems to err, if my rendering of his words is correct. It appears more probable that φῦ φῦ formed a whole colon. It is usually printed correctly in a line to itself, as it must have been written in the manuscript used by the scholiast. If we adopt this scansion and the words λοῦ, etc., must be trochaic, the first λοῦ may be pronounced like 'you', as in Aves 305, λοῦ λοῦ τῷ δρνέων, λοῦ λοῦ τῷ κοψίκων, which is a trochaic tetrameter catalectic. But be the meter as it may, φῦ φῦ is not an exclamation, but denotes the sound made by blowing between the lips, the voice accompanying. Just how W. understands it does not appear, but his punctuation certainly might mislead.

III. The Paroemiac

In his treatment of anapaestic verse W. (§272) says, "The dimeter by suppression of the arsis of its final anapaest becomes catalectic". That he means 'thesis' where he writes 'arsis' is shown by his scheme:

τοῦ σεμνοτάτου δι' Ὀλύμπου — — — — —

But it so happens that the process unintentionally described by W. here has not been without its advocates. Even J. H. H. Schmidt, in the first edition of his *Leitfaden in der Rhythmis und Metrik*, erroneously assumed suppression of the arsis of the last foot and filled the *tempus inane* by making the preceding thesis tetraseme. This defeats the very object of the catalexis — to give at the end of each colon time for a full breath to heavily laden soldiers who were marching and singing. This reason no longer existed in the drama, and the catalectic colon only marks the end of a system except in melic passages. How it was recited or sung it would be unsafe to assert positively, but tradition would probably be followed.

IV. Protracted Iambic Tetrameters

W. calls the iambic tetrameter (catalectic) "protracted" when between two *cola* there is a *tempus inane* resulting from the suppression of the arsis of the

first foot of the second colon. This had to be filled either by a pause or by protracting one or the other of the theses preceding and following the suppressed arsis. The effect of the suppression may be felt by comparing the following lines:

A captain bold of Halifax | who lived in country quarters.

A captain bold of Halifax | lived in country quarters.

According to W., who bases his scansion on a fragment of Aristoxenus, the thesis to be protracted is the one that follows the diaeresis, while most modern metrists until recently have protracted the thesis preceding the diaeresis.

In my review of W. I said that there is a serious metrical difficulty here. This difficulty will now be stated.

The protracted thesis is of course triseme, but sometimes the one after diaeresis is resolved, and in every instance it is represented by *two* short syllables, as in Vespa 255,

ἀποσβέσαντες τοὺς λύχνους | ἀπιμενούσκαδ' αὐτοί.

To me this verse seems so natural that the resolution is unnoticeable, the tribrach *ἀπιμενούσκαδ'* being felt as a resolved trochee would be felt in trochaics, but the ancient doctrine, according to W., requires *ἀπι-* to be triseme; so he lengthens the second syllable, not indeed into a full long, but still sufficiently to satisfy the rhythmical sense; in other words, he makes *ἀπι-* a virtual iambus. This procedure looks suspicious already, but it seems all the more doubtful when we note that the verse is now no longer a *protracted* tetrameter like the other 24 in the passage, but an ordinary verse. It is unfortunate that W. employs (§75) this very verse to illustrate the use of *—~* as an equivalent of *——* in iambic meter, so that the reader naturally supposes that the accompanying verses are normal tetrameters. This, I am sure, was done inadvertently.

The doctrine in question can, however, be defended by assuming that an actual pause filled or might fill the *tempus inane* when the first colon ended with a word. The use of *—~* as the equivalent of *——* or *—~* in melic verses is well established.

It may be incidentally remarked that the doctrine encounters a somewhat analogous obstacle in the case of the scazon, if there is protraction in the last dipody. In the lame iambic trimeter the ending would be *—L—*, but in the trochaic tetrameter it would be *—L——*, and yet no one will believe that the following verses would end differently:

*τέκτων γάρ είμι κούχ ἀμαρτάνω κεπτῶν·
ἀμφιδέξιος γάρ είμι κούχ ἀμαρτάνω κεπτῶν·*

But it is not settled whether the scazon was read with protraction or not.

V. Diaeresis in Anapaestic Tetrameters

In the review of W. some comments were made which, I now see, may have been misleading. They

were suggested by his treatment of the anapaestic tetrameter, but they referred, not specially to him, but to metrists in general. It seems worth while, however, to examine his views more minutely.

In the anapaestic tetrameter there is diaeresis after the first dimeter in the great majority of cases, but in a number of verses that is exceedingly small in comparison with the total this dimeter ends within a word. These verses Porson proposed to emend. Of this procedure W. (§313) says:

The justification of his proposal, if the Procrustean method in criticism can ever be justified, would be found in the fact that by his proposed changes every anapaestic tetrameter without exception could be rendered with a pause at diaeresis. But in certain tetrameters the first dimeter ends with a progressive word or phrase.

He cites one example each of *ἀπό*, *ώς*, *ὅτι*, *ἴρα μή*, and two of *ἄστερ*. The example of *ἀπό*, he says, "may be objected to for a different reason". Again he says:

The second dimeter, moreover, in certain tetrameters, begins with a recessive word, *ἄν* Vesp. 565 (?), *μὲν* Pl. 540, *ἔστερ* Av. 722, *ἔστερ* Vesp. 356, before which a pause cannot be made.

Lower down on the same page he writes Av. 722 *ἔστερ* as it is in Dindorf's text, saying:

ἴμην ἔστερ must be treated as one word, precluding diaeresis of the verse.

Again:

Furthermore, there are tetrameters in which a strong pause is demanded by the sense both before and after the middle of the verse <instances are cited>. In these and in similar cases, it hardly seems possible that a third pause not required by the sense was introduced at diaeresis.

Now it is not my purpose to defend the emendations proposed by Porson and others nor to maintain that the first colon of this verse must end with a word, but to put to the test the objections made by W. to these emendations by examining the facts and the assumptions on which these objections are based.

It will be observed that in the quotations I have made from W. it is constantly assumed or held as a fact that a verse caesura or diaeresis, at least in dolic verses, must be accompanied by a pause, and that, if a pause cannot be made between two words, these are virtually a single word so far as metrical effect is concerned, and it is assumed that a pause cannot be made in certain defined cases. This last assumption is no doubt correct in some cases, but in others it is not sustained by the Greek poets.

In the review of W. some examples adverse to his views were cited from the so-called elegiac pentameters. In this verse the first colon always ends with a word (divided compound proper names, which could not otherwise be fitted into verse, are freaks unworthy of recognition: they are sometimes even divided between the verses of the distich). Moreover, there was a diseme *tempus inane* between the colas. When the verse was recited, this gap was almost certainly

filled or partially filled by an actual pause, whatever may have been done when it was sung. The examples cited in the review illustrated the fact that this pause sometimes stood in no relation to the sense. Some further examples will now be produced showing diaeresis which W. does not allow even in anapaestic tetrameters, in which there is no *tempus inane*:

Δυδρ' ἀγαθὸν περὶ γῆν πατρίδη μαρνάμενον. Tyrtaeus.
πτωχεύειν πάντων | ἔστι' ἀνηρβάτον. Tyrtaeus.
οὐδέ' ἔρδειν δ τι μὴ | λώιον γῆ τελέσαι. Theognis.
ἄλλ' οὐ λώιος, οὐ | μὴ πλεύεσσι μέλοι. " "
Δινδρ' ἔφορώσ, φ μὴ | μῶμος ἐπικρέμαται " "

In the second example *ἔστι* is for *ἔστι* and yet W. does not allow *ὑμῖν* | *ἔσμὲν* on the ground that these words "must be treated as one word, precluding diaeresis of the verse". He rejects *ἴνα μὴ*, which does not seem to differ materially from *δ τι μὴ* or *φ μὴ*, and he does not allow *οὐ* in Aristophanes, *Equites* 526, which it will be worth while to compare with the fourth example cited above. The passage reads:

εἴτα Κρατίνου μεμνημένος, οὐ | πολλῷ βεύσας ποτ' ἔπαλν φ
διὰ τῶν ἀφελῶν πεδίων ἔρρει κ.τ.έ.

Here the diaeresis would suit the sense better than in the example from Theognis. In fact we might place a comma after *οὐ* and another after *ἔπαλν*. The text of Theognis is, however, uncertain in the second of the three verses cited from him above.

This evidence, furnished by the elegiac verse with its *tempus inane*, is *a fortiori*. A more similar analogy is found in the tragic trochaic tetrameter catalectic. In the extant tragedies there are no less than 754 verses of this sort and the first dimeter ends with a word in every verse with a single exception, Aeschylus, Persae, 165, *ταῦτα μοι διπλῆ μέρμν' ἀφραστὸς ἔστιν ἐν φρεσὶν*. In a paper in *The Transactions of the American Philological Association* (for 1879, page 42) I said, "Even in the trochaic tetrameter catalectic, Aeschylus seems to have allowed elision, in one instance, to substitute apparent caesura for the otherwise universal diaeresis", and cited the above verse. In Bursian's *Jahresbericht über die Fortschritte der Altertumswissenschaft*, 63. 368, the reviewer, Professor Richard Klotz, says:

Ob man solche in der Elision latente Cäsuren oder, wie sie Humphreys nennt, Quasi-Cäsuren auch in jenem vielbesprochenen äschiyleischen Tetrameter Pers. 165 annehmen soll, bleibt sehr zweifelhaft, da in dieser Versgattung diese Stelle ganz einzige dasteht und eine Umstellung des betonten διπλῆ ans Ende alle Bedanken leicht beseitigt.

Now it does not matter who first proposed this emendation nor who or how many have accepted it nor whether the verse ought to be emended at all. The important fact is that the emendation may be assailed on exactly the grounds on which W. objects to the emendations proposed for anapaestic tetrameters, and his criteria would decide that many trochaic tetrameters are without diaeresis at the end of the

first dimeter. The following are selected from a large number of analogous examples (Dindorf's text), the vertical line marking the end of the first dimeter, whether it is the verse diaeresis or not: Aeschylus, Persae 172 *ὑμῖν* | *ἔστι μοι*, 238 *ἀντοῖς* | *ἔστι*, 722 "Ελλῆς | *πορθιύειν*, 723 *ώστε* with the infinitive; Euripides, Troades 454 *φέρεσθαι* | *σοι*, 770 *ώσπερ* | *καὶ μ'* (καὶ *ἔμ* before a vowel), 779 *ἔλπις* | *ἔστι*, Phoenissae 610 *ἄλλ' οὐ* | *πατρίδος*, Ion 530 *πατήρ σὸς* | *είμι*, 1252 *τὰς σὰς* | *ξυμφορὰς* |, Iphigenia in Aulide 1381 *τὰς* | *δλβίλας*.

It is not claimed that the main diaeresis falls at the places marked in all these verses. Three, for instance, are divided between two speakers (Euripides, Troades 779, Phoenissae 610, Ion 530), and do not need such diaeresis for breathing. But what I do maintain is that, let the main diaeresis or caesura be where it may in either trochaics or anapaestics, the composers felt that a verse was faulty in which the first colon did not end with a word, and no matter how closely this word and the next were linked together, the fault was not so great as it would be if the colon ended within a word, so that *ὑμῖν ἔσμὲν* (Av. 722), for instance, was not felt as a single word. The only alternative I see to this conclusion is to ascribe to accident the phenomena presented, which seems to me to be out of the question. The feeling mentioned would naturally grow out of hearing, reading, and composing verses the vast majority of which had the main diaeresis in the middle. Analogously, any one who has often read all the extant tragedies must feel a shock, in reading tragic trimeters, when he comes upon a violation of Porson's Rule. So, in Latin trimeters and hexameters it relieves the harshness even when, in a verse without normal caesura, the suture of a compound word coincides with the place of the main caesura. Some scholars, Lucian Müller for instance, call this 'tmesis' and cut the compound in two with the caesura. The Horatian examples are familiar to all.

UNIVERSITY, VIRGINIA.

MILTON W. HUMPHREYS.

THE CLASSICAL SECTION, NEW YORK STATE TEACHERS' ASSOCIATION

The Classical Section of The New York State Teachers' Association held its second meeting for 1916 on December 29, in Syracuse, in connection with the annual meeting of the Association of Academic Principals. The meeting was well attended.

In the absence of the President for 1916, Dr. Mason D. Gray, Mr. Joseph P. Behm, of the Central High School, Syracuse, presided. Professor John Ira Bennett, President-Elect for 1917, sent in his resignation. In his stead Mr. Behm was elected. The office of Secretary-Treasurer for 1917 being thus vacant, Mr. Willis M. Galloway, of the Central High School, Syracuse, was elected to that office.

The programme was as follows: The Classics and Modern Business, Mr. Donald Dey (of the Department Store of Dey Brothers and Company, Syracuse); The Classics and the Legal Profession, Mr. Stewart F. Hancock, Attorney, Syracuse; The Latin Language and Literature in Relation to Culture, the Rev. William

M. Dwyer, St. Mary's Church, Clinton; The Classical Reading League, Professor G. D. Kellogg; Suggestions for Creating an Esprit de Corps among Pupils in Latin, Mrs. Mae Fuller Chaffee, High School, Cortland; The New Syllabus for the First Two Years of High School Latin, Dr. S. Dwight Arms, New York State Education Department.

WILLIS M. GALLOWAY, *Secretary-Treasurer.*

THE CLASSICAL READING LEAGUE¹

The Classical Reading League should by this time be familiar, at least by name, to most teachers of Latin in New York State. The circulars describing it were widely distributed.

The Classical Reading League is not a *free* Correspondence Course. No fee is charged and it is not expected that, while it is managed on the present plan, exercises should be corrected or translation difficulties explained and collateral reading recommended by mail. No one can predict into what such a Classical Reading League may eventually grow. But, as at present organized, the Classical Reading League is what its name implies, a league for private reading. The committee in charge this year, headed by Union College through its chairman, offers a number of carefully selected Greek and Latin courses, with text books and collateral reading clearly indicated, and requests that quarterly reports be sent by readers to the chairman.

The purpose of The Classical Reading League is to encourage private reading of the Classics, by helping readers to make interesting and profitable selections. For many years educators in this country have been deplored the fact that many teachers have enjoyed only limited opportunities for advanced study in the specialties which they are teaching. Some have been to College or to Normal School; a few have attended graduate courses in the Universities. Undoubtedly the great mass of teachers are not, strictly speaking, professional teachers; nine-tenths are women, who are not planning to make school-teaching a life-work, but rather an honorable and profitable means of self-support, until they assume the joys and the cares of the honorable estate of matrimony and apply their teaching experience in the sphere of their own homes. In reality there are relatively few trained professional teachers, who are destined to perfect themselves in their specialty and continue their private and professional studies widely and deeply, both for love of their profession and because their professional advancement so largely depends upon it.

Now it should not be a matter of argument, that to teach Latin acceptably, and to hand down to the younger generation in its unimpaired integrity the classical tradition, the teacher should be equipped with something more than a method for teaching language, and something more than a knowledge of the few pages of text in which the pupils must be drilled. Obviously the younger teachers, upon whom often falls the full burden and responsibility of giving beginners their start in classical instruction, would find it of immense advantage, both to their own cultural life and to their professional success, if they had some knowledge of the wider reaches of Latin life and literature; yes, a knowledge of the Greek language and literature as well, and a love for the ancient classical spirit as manifested in its literary, historical and artistic monuments.

Every teacher of Latin should remember that he is a transmitter of the great classical tradition, and a recog-

¹This paper was read before The Classical Section of the New York State Teachers' Association, December 29, 1916. To the League reference was made in THE CLASSICAL WEEKLY 9.223, 10. 104. Inquiries concerning the League should be addressed to Professor Kellogg, Chairman of the Committee in charge of the League, 1916-1917.

nized inspirer of American youth, to the end that they may be kindled with a love for the great achievements of the past and themselves become transmitters of the torch of ancient culture.

The Classical Reading League is but a modest attempt to make it pleasant and easy for every teacher of Latin or Greek or both in this State to enlist in a campaign of self-cultivation and professional advancement. Membership is voluntary; it requires practically no expense; it entails no onerous obligations; no difficult fields for study and investigation; it involves really no considerable outlay of time; it offers cooperation in courses of reading, making profitable the banding together of teachers or teachers and pupils in reading circles, classical clubs and the like; and finally it promises to those who follow a course through, honorable mention, to be made at the annual meeting of The Classical Section of The New York State Teachers' Association, and to be printed in the periodical of the Association, known as The Journal.

Is the work required so formidable as to deter a busy teacher from joining? How much reading is required in the average course? Fifty pages! That is, one page a week! Only *six lines per day!* Each course offered this year may be taken with reference to the subject being taught in the teacher's classes. The passages from Caesar are easy and excellent material for sight reading, involving few syntactical or vocabulary difficulties. The same is true of the selections from the Epistles and the Orations of Cicero, the Eclogues, Georgics and Aeneid of Vergil, Ovid's Metamorphoses, the Elegiac poets, Homer, Plato, Demosthenes, Elementary Greek and Latin Prose Composition. No examinations are required, except in Elementary Greek, where the Regents examination will suffice. In other courses a statement that the course has been conscientiously pursued is sufficient.

Already 227 teachers are enrolled for a total of 440 courses: in Caesar, 111; Cicero, 89; Vergil, 69; Ovid, 47; Elegiac Poets, 24; Latin Composition, 40; Elementary Greek, 9; Homer, 24; Plato, 16; Demosthenes, 11. This makes a total of 380 Latin courses, and 60 Greek courses.

This is a very good beginning for the League. This year it is in charge of Union College; next year it will be in charge of the University of Rochester; and in turn the College of the City of New York, Hobart, Hamilton and Syracuse will conduct it.

What are the results which we hope will be gained by a hearty cooperation in this Classical Reading League?

(1) Teachers better read, more enthusiastic, more intelligent and adaptable.

(2) Teachers with a more thorough knowledge of the Latin language, better equipped for Latin and Greek sight reading, and less timid about prosecuting it.

(3) Teachers with a tighter grip on Prose Composition—a knowledge that tends to give new interest to the reading and a feeling of authority.

(4) Teachers will get a new incentive to do advanced or professional work at Universities and Summer Schools.

(5) New life will be given to Classical Clubs in the Schools, and Classical Associations in the state and counties.

(6) Our teachers will surely become better transmitters of the classical tradition.

(7) The cause of the Classics will be more devotedly championed because better understood and intelligently pursued.

(8) More pupils will begin and continue the studies of Latin and Greek.

It is hard to see why all our Latin teachers do not enroll in this free and promising Reading League!

UNION COLLEGE.

GEORGE D. KELLOGG.

A NEW PERIODICAL, ALL IN GREEK

Recently, there have come to my desk copies of a bi-weekly publication, a small four-page pamphlet, entitled *AΩHNH*, printed all in Greek, at the High School, Berkeley, California. The aim of this pamphlet is to support the cause of Greek.

The first number, dated November 14, 1916, contained Ancient Proverbs, two short stories, and the Lord's Prayer. The second number, issued November 28, contained an explanation of the way in which a fish became one of the first Christian symbols; Aesop's fable of the dog carrying a piece of meat across a river; an account of Athena; and, finally, the parable of the Sower, from the New Testament. Number 4 appeared on Christmas Day with contents which were in keeping with the day.

Miss Mary B. Clayes, teacher of Greek in the Berkeley High School, to whom, I may add, both the Greek Club and the new periodical owe their existence, writes, in answer to a request for the information, as follows:

"The Greek Club of the Berkeley High School was organized on September 21, 1908, by the teacher of Greek (Mary B. Clayes), for the sole purpose of creating an interest in the study of the Greek language among the students of the School, and also in the community at large. To this end illustrated lectures, free to the public, have been given by authorities on classical subjects, and the students have presented in the original Greek scenes from Homer's *Iliad*, and an *Idyll* of Theocritus dramatized by the teacher.

From time to time papers are read by the students on Greek literature in its different aspects, as well as on studies of the great men of Hellas.

Classes are conducted, after School hours, in New Testament Greek; membership in these is purely voluntary.

A pleasant social relation is maintained by simple and informal social gatherings, and by luncheons. At such functions those who have given of their knowledge and time to the Club are entertained.

When printing was added to the School curriculum, the Greek Club put in a case of Greek type and the students and teacher have the opportunity of setting up their own bulletin in Greek and the benefit of the training that this implies.

The paper is edited and managed by the teacher of Greek, who is also its originator. The material in it furnishes sight translation work. Many other Schools have applied for copies for similar use.

The beginning classes in Greek are conducted in the printing office, where the students study the alphabet from the type, as children learn the English letters from blocks, and they are most enthusiastic and interested in the work. The advanced students set up their composition work after it has been duly corrected, and thus each student has an opportunity of receiving the benefit of training in accuracy that this work gives.

This last achievement—the publishing of a paper in Greek—is proving an important factor in arousing interest in the study of the Greek language, the surest and finest of all disciplines".

Miss Clayes herself sees to the 'make-up' and does the press-work.

There is no regular subscription price to the new Journal, but Miss Clayes will, I am sure, send copies of it regularly to any one who will send her fifty cents per year as a help toward covering expense of postage, envelopes, etc.

C. K.

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

IV

American Mathematical Monthly—January, 1916, Digital Reckoning among the Ancients, Leon J. Richardson.

Athenaeum—Nov., The Greek Anthology = (Sir Rennell Rodd, Love, Worship, and Death: Translations from the Greek Anthology); (Harvard Studies in Classical Philology, 27); (Walters, Conway, and Daniel, *Deigma*, a First Greek Book).

Atlantic Monthly—Nov., Some Fallacies in the Modern Educational Scheme, A. E. Stearns [a reply to Abraham Flexner].

Columbia University Quarterly—March, In *Tuo Lumine Videbimus* [poem], N. G. McCrea.—Dec., Literature and Liberalism, N. G. McCrea.

Dante Society, Thirty-third Annual Report—Dante and Servius, E. K. Rand.

Dial—Nov. 30, (E. J. Banks, The Seven Wonders of the Ancient World; Bertha C. Rider, The Greek House).

Educational Review—Dec., Which First—Greek or Latin? E. H. Sturtevant.

Geographical Society of Philadelphia, Bulletin of, April 1916: Mount Etna. W. W. Hyde.

Harvard Graduates' Magazine—Dec., The Department of the Classics, C. H. Moore.

Literary Digest—Dec. 30, War on the Classics in Germany.

Michigan Schoolmasters' Club, Journal of, Fifty-First Meeting, 1916—Latin Inside and Out, Edwin L. Miller; By-Ways in the Teaching of High School Latin, Lena M. Foote.

Nation (London)—Dec. 2, (W. R. Paton, The Greek Anthology, with an English Translation. Vol. I, [A volume of the Loeb Classical Library]).

Nation (New York)—Nov. 30, A New History of the Roman Empire and the Middle Ages = (G. F. Young, East and West through Fifteen Centuries, Volumes 1 and 2); From Aeschylus to Maeterlinck = (C. E. Whitmore, The Supernatural in Tragedy).—Dec. 7, The Land and People of Homer = (Walter Leaf, Homer and History); An Encyclopaedic Mythology = (The Mythology of All Races: Volume 1, Greek and Roman Mythology, by W. S. Fox).—Dec. 21, Culture in the Melting-Pot, E. Sapir; Chaucer and the Classics, J. L. Lowes.

Old Penn—April 1, Philadelphia Society for the Promotion of Liberal Studies.—April 8, The Classical Association of the Atlantic States, Tenth Annual Meeting.—April 15, The Latin Department's Collection of Antiquities, IV: The Water Supply of Ancient Rome, R. G. Kent.—April 22, The Classical Association of the Atlantic States, Tenth Annual Meeting.—May 20, The Spirit of Italy, E. S. McCartney.—May 27, The Latin Department's Collection of Antiquities, V: Roman Lamps, R. G. Kent.

Outlook—Dec. 20, The New Books = (A. D. F. Hamlin, A History of Ornament, Ancient and Mediaeval; L. V. Ledoux, The Story of Eleusis).

Pennsylvania University Bulletins: Sixteenth Series, No. 6, Part 4, entitled Schoolmen's Week, April 12-15, 1916—The Classics Fundamental in Liberal Education, Andrew F. West.

Pennsylvania, University of, Law Review.—May, 1916, The Prosecution and Punishment of Animals and Lifeless Things in the Middle Ages and Modern Times, W. W. Hyde.

Rivista di Filosofia—Oct., Il Sentimento della Giustizia nei Tragici Greci, A. Gurrieri.

School and Society—July 8, The Curriculum of the Secondary School, H. C. Nutting.—Dec. 2, The Cumulative Argument for the Study of Latin, H. C. Nutting.

School Review—Dec., J. H. Breasted, Ancient Times, a History of the Early World (R. M. Tryon).

Science—Sept. 22 and 29, New Archaeological Lights on the Origin of Civilization in Europe, Sir Arthur Evans.

South Dakota University, Bulletin of—Nov. [series XVI, No. 9], The Educational Value of Latin and Greek, by members of the Faculty of the University of South Dakota [28 pages].

Spectator—Nov. 4, Via Sacra, A. J. de Havilland Bushnell; Compulsory Greek at Oxford, R. W. Macan.—Nov. 11, Dr. Smith's Classical Dictionary, John Murray; (W. Temple, Plato and Christianity).—Dec. 2, Life and Death, J. D. Craig Houston [Sir Oliver Lodge's Raymond and Plato's *Phaedo*, ch. Ixvii]; Compulsory Greek, H. A. Jones, E. B. P., W. H. D. Rouse.—Dec. 16, Communis Sensus, A. D. G. and A. J. de H. Bushnell; Germans in A. D. 277 and in A. D. 1873, Robert Whitehead.—Dec. 23, Accidental Literature of the War, D. A. S. [Roman parallels].

Tennessee College, Bulletin of—March, Reflections on Re-reading Vergil, Emily H. Dutton.

Times (London) Educational Supplement—Oct. 19, (E. E. Robinson, The Days of Alcibiades); (Walters, Conway, and Daniel, *Deigma*, a First Greek Book); Pronunciation of Latin, J. S. Barnes.—Oct. 26, Classical and Modern Sides, R. N. Haygarth.—Nov. 2, Classical and Modern Sides, J. F. Roxburgh; Languages in Germany, R. F. Jones.—Nov. 9, (R. A. A. Beresford, Roman Life and Customs, a Latin Reader); (J. H. Breasted, Ancient Times, a History of the Early World); Classical and Modern Sides, R. N. Haygarth, "Modern".—Nov. 16, The Word Humanism, E. Ray Lankester.—Nov. 23, The Word Humanism, J. J. Findlay.—Nov. 30, The Word Humanism, E. Ray Lankester, F. P. B. Shipham, Cloudeley Brereton.—Dec. 7, Voluntary Latin; The Word Humanism.

J. J. Findlay.—Dec. 14, The Word Humanism, E. Ray Lankester and H. M. Beatty; The Pronunciation of Latin, R. L. Turner.—Dec. 21, A Defence of Classics = (R. W. Livingstone, A Defence of Classical Education); Democracy and Greek; Down with Demosthenes.

Times (London) Literary Supplement—Nov. 24, A Classical Dictionary, John Murray [a comparison of Walters' A Classical Dictionary, with the various issues of Smith's Dictionary].—Dec. 1, The Classics on the Somme, E. G. Selwyn.—Dec. 8, (H. B. Walters, A Classical Dictionary).—Dec. 15, Plutarch's Lives = (Translation by B. Perrin, Vols. 3 and 4, in Loeb Classical Library); (Maurice Emmanuel, The Antique Greek Dance, Trans. by Harriet J. Beale); The Classics on the Somme, G. A. J. Cole.

Times (New York) Book Review—Dec. 10, Ethics of Euripides = (R. Carpenter, The Ethics of Euripides); Wonders of Antiquity = (E. J. Banks, The Seven Wonders of the Ancient World). Unpopular Review—Jan. Mar., Oedipus and Job [Non-classical ethical discussion involving the Oedipus problem].

Zion's Herald, Boston—Oct. 25, The Renascence of Sappho, E. J. Carpenter.

V

Bibliotheca Sacra—Oct., (W. S. Fox, The Mythology of all the Races, Vol. 1, Greek and Roman).

Columbia Alumni News—Feb. 2, Teachers College Establishes a New Experimental School, C. B. Upton [Exposition of the Scheme for the so-called Modern School].

Contemporary Review—Jan., Classical Education = (R. W. Livingstone, A Defence of Classical Education); (A. Grant, Historical Introduction to the Private Law of Rome*).

Dial—Jan. 11 (A. D. F. Hamlin, A History of Ornament, Ancient and Medieval).

Fortnightly Review—Jan., A Half-Hour with Ovid, W. S. Lilly.

Literary World—Jan. 4, (The Minor Poems of Vergil, Translated by J. J. Mooney).

Mid-West Quarterly—Oct., The Philosophy of Tragedy, H. B. Alexander.

Monist—Jan., Greek Ideas of an Afterworld, O. O. Norris.

North American Review—Feb., Religion and Art: Some Main Problems of Recent Archeology, V. Lee.

Recueil des Travaux Relatifs à la Philologie et à l'Archéologie—xxxviii, 1-2, Une Petite Horloge Astronomique Gréco-Égyptienne, H. Sottas [illustrated]; Herodote, G. Maspero.

Revue Critique—Jan. 6, (J. Drever, Greek Education).

Revue Métaphysique et de Morale—Sur la Conception Epicurienne du Progrès, L. Robin.

Revue Universitaire—Jan., Les Humanités, L. Joliet; L'Explication Méthodique du Latin, F. Gaffiot.

Saturday Review—Dec. 23, The Roman Poet of Science (W. E. Leonard, T. Lucretius Carus: A Metrical Translation); Jan. 6, Latin and Greek [correspondence]; Jan. 13, Classical Education (R. W. Livingstone, A Defence of Classical Education); Latin and Greek [correspondence].

Science—Feb. 2, School of the General Education Board [The Flexner Modern School].

South Atlantic Quarterly—Jan., The Influence of Nonnus on 19th Century English Literature, Wm. Chislett, Jr.

Spectator—Jan. 6, Two Quotations from Ovid, A. J. B. [correspondence: a reply to President Wilson from classical sources]; Jan. 13, New Volumes of the Loeb Library.

Times (N.Y.) Review of Books—Feb. 4, Eleusis = (L.V. Ledoux, The Story of Eleusis); Loeb Library [notes on several additions].

THE LATIN LANGUAGE AND LITERATURE IN RELATION TO CULTURE¹

Literature has been defined as a criticism of life; and, if this definition be accepted as true, the literature of classical antiquity can never be wholly ousted from its place in our Schools and Colleges. I need not, I am sure, do more than point out the fallacy underlying the assumption that the study of the Classics can be of no practical use. Even when one has no thought of gaining a livelihood by teaching them, their study is eminently practical. As a mental discipline the study of Greek and Latin is invaluable, to be placed second only to mathematics. . . . And here let me say that mental discipline is the true function of education.

¹We give here a brief outline of an address delivered, extemporaneously, at the meeting of The Classical Section of The New York State Teachers' Association, at Syracuse, December 29, 1916, by the Rev. William M. Dwyer, Rector of St. Mary's Church, Clinton, N. Y. The paper is to be published, in the stenographer's version, in The Journal, organ of The New York State Teachers' Association (the Secretary of the Association is Mr. Richard A. Searing, North Tonawanda, N. Y.).

We should not lose sight of the etymological derivation of the verb 'educate'. To educate is to train or to lead out all the powers or faculties of the soul, the intellect, the will—above all, the will—the memory, the imagination, the aesthetic faculty. The adult mind that is dissipated, unable to concentrate itself upon whatever subject is presented to it and, by laborious but joyful effort, win to its mastery, is undisciplined and therefore uneducated. Whatever, then, makes for a disciplined habit of mind must ever be considered of eminently practical use.

"Of possessions", says Aristotle, "those rather are useful which bear fruit; those liberal which tend to enjoyment. By fruitful, I mean, which yield revenue; by 'enjoyable', where nothing accrues of consequence beyond the using". Let us confess at once that, for the majority of mankind, a knowledge of the Classics will not yield revenue. Hence, the possession of such knowledge cannot be called—in the Aristotelian sense—a useful possession. Useful knowledge is essential that we may gain our daily bread; liberal knowledge is equally essential that we may eat that bread in happiness. The acquiring of a knowledge of the Classics ought to be urged as the acquiring of liberal knowledge, of a knowledge, that is, that will tend to enjoyment. There will be no practical results from such knowledge as measured in terms of dollars and cents. Results there will be, but of another and infinitely better sort. When the man of affairs, who is also a lover of the Classics, has finished the day's work and seeks the sanctuary of his home, he will find that his knowledge of the Classics will act as a more powerful talisman than Aladdin's wonderful Lamp. For by means of this knowledge he may evoke from the dim past the choicest spirits of antiquity to sooth by their wit and wisdom his weary soul. Tyraeus will sing to him of patriotism in glorious hexameters whose martial rhythm, after nearly three thousand years, has power yet to make the heart beat quicker. Anacreon, Sappho, Theocritus will pipe to him on tenderer themes. He may live again the golden days of Imperial Rome, in the smoothly-flowing verses of Ovid, in the Satires of Juvenal, the Bucolics of Vergil. He may walk again the Via Sacra with Horace or listen in the Senate while Cicero in perfervid periods denounces Catiline. Who will say that this golden key that opens the doors of the past is of no real use, is not worth the efforts necessary to win it? "Whatever", says Dr. Johnson, "withdraws us from the power of our senses, whatever makes the past, the distant or the future predominate over the present advances us in the dignity of thinking beings".

But, it may be urged, all this pleasure may be mine without the drudgery of years spent over the Latin Grammar. The English language, which is mine by birth, affords me an ample field of intellectual enjoyment in which to brouse in my leisure hours. It is indeed true that there is no literature richer than the English, no poets more inspired than our own. Yet even this literature and these our poets are better understood and more keenly enjoyed by those to whom the great writers of antiquity are not unknown. The pages of Milton are replete with classical allusions; and indeed the same can be said in a lesser degree of all our great poets, with the possible exception of the greatest of them all, Shakespeare. Let anyone who loves the music of Fitzgerald's Omar read again Horace's Odes to Thaliarchus and to Leuconoe and he will be convinced that even in poetry there is nothing new under the sun; and that the Persian bard has not set forth the philosophy of unbelief in so musical a setting and so genially as old Horace sang it a millennium before him, as he wandered through the groves of Tivoli or rusticated at the Sabine Farm.

Before I close I would like to call your attention to a vast field of cultural literature that is in our day a veritable *terra incognita* to the average Latinist. I refer to the Latin authors of post-classical times. For the first thousand years of Christianity—the formative period of our civilization—nearly everything that was written was written in Latin. Petrarch rather disdained Dante's *Divina Comedia* because it was written in the vulgar tongue. Only a dense ignorance will think that during so long a time of the world's history nothing worthy of our study was produced. Archbishop Trench has done excellent service in calling attention to the hymnody of that period, but for the most part it remains an unknown land to the modern Latinist. The Ambrosian and Gregorian hymns, the poems of Prudentius and Sedulius—the latter a pre-Patrician Irishman settled in Greece—are, many of them, exquisite. The prose of St. Augustine and Gregory the Great, while departing somewhat from the antique models of excellence, is yet a virile prose clothing sublime thought. As writers in a lighter vein I might mention Cassidorus, soldier, statesman and monk, whose description of his monastic retreat perched high upon the Apennines, overlooking the lovely bay of Squillace, must ever remain a classic. The *Historia Francorum* of Gregory of Tours, barbarous at times in its Latinity, is nevertheless practically the only authentic description of Merovingian times and manners.

SCRIBERE IUSSET AMOR¹

Filius ille deae Veneris pulchrae mihi fixit
pectore tela sua, atque arte insidiisque fefellit,
namque est mente mea praesens tua semper imago,
ac me deseruit somnus propter meum amorem.
Nunc igitur, cum sit de more sacrus tua ubique
imprimisque dies devotus amantibus, oro,
tu mihi sis clemens, quod flamma incendor et igni.

Sum confessus amorem abs te veniamque petivi.
SCOTT HIGH SCHOOL,
Toledo, Ohio.

MILDRED J. BRIGHAM.

THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

In THE CLASSICAL WEEKLY 10.70-71 an account was given of the organization of The Classical Association of the Pacific States. The second annual meeting of this Association was held at Reed College, Portland, Oregon, within the territory of the Northern Section of the Association, on December 27-28. The meeting constituted the seventh annual meeting of the Association formerly known as The Classical Association of the Pacific Northwest.

The programme of the meeting was as follows: Classics and the Reformer, Professor Herbert C. Nutting, University of California; Some Examples of the Influence of Cicero on Modern Oratory, Professor Herbert A. Clark, University of Oregon; High School Latin—the Aim, Mr. I. A. Meleney, Franklin High School, Portland; Some Mediaeval Conceptions of Terence and the Latin Stage, Professor Jasper J. Stahl, Reed College; A Roman Matinee, Dr. Arthur P. McKinlay, Lincoln High School, Portland; The Slave in Plautus, Miss Laura H. Peterson, Lincoln High School, Portland; William of Malmesbury and the Mirabilia Romae, Professor Frederic S. Dunn, University of Oregon; The Hellenism of Walter Pater, Mr. Claude N. Newlin, Lincoln High School, Portland; An Educational Subsidence, Professor Frank C. Taylor, of Pacific University; The Educational Value of Latin, Professor William E. Kirk, Willamette University,

Salem, Oregon; The Correlation of Latin with English, Miss Leida H. Mills, Lincoln High School, Portland; The Correlation of Latin with Roman History, Miss Leona L. Larabee, Lincoln High School, Portland; The Ulysses Myth in English Literature, Professor Thomas K. Sidey, University of Washington, Seattle.

The Officers of the Northern Section of The Classical Association of the Pacific States, for 1916-1917, are: President, Professor Frank C. Taylor, Pacific University, Forest Grove, Oregon; Vice-President, Professor Frank F. Potter, Washington State College, Pullman, Washington; Secretary-Treasurer, Miss Julianna A. Roller, Franklin High School, Portland, Oregon.

THE CLASSICAL CLUB OF PHILADELPHIA

The 130th meeting of The Classical Club of Philadelphia was held on February 2. Professor J. J. Van Nostrand, Jr., of the University of Pennsylvania, read a most interesting and instructive paper on The Reaction of Spain upon Rome. External factors were of great importance in the history of Rome and in the development of the institutions generally called the contributions of Rome to world civilization. Many vital changes in the life of Italy were due not merely to expansion, but to the adoption of non-Roman methods.

The influence of Spain upon Rome was discussed from the military, the administrative, and the political point of view. The economic and cultural reactions were very briefly touched upon. "Spaniards played more than a passive rôle in Roman history", said Professor Van Nostrand in conclusion, "and, if Spain largely caused the downfall of the Republican system, it is equally responsible for the success of the first two centuries of the Principate. It is a far call from Viriathus to Trajan; but the man whose name caused Rome to tremble, and the man who spread the boundaries of the Empire to their greatest extent, were both natives of Hispania".

B. W. MITCHELL, *Secretary*.

THE NEW YORK LATIN CLUB

The second meeting of The New York Latin Club for 1916-1917 was held Saturday, February 10, at Hunter College. Mr. John Jay Chapman delivered a very entertaining and stimulating address on Lucian. Quite in the manner of Lucian, Mr. Chapman, in his Introduction, wittily satirized the scholars who feel constrained to read all the works of other scholars. He urged all to go straight to the literature of antiquity, fresh, and to go with wits unbefogged by this critical literature.

Mr. Chapman called attention to the fact that the bond between the age of Pericles and our own was made more lasting through Lucian, the cosmopolitan Syrian, who lived under the Roman Empire. Lucian burlesques tradition with gentle gaiety and brings us nearer to Greek literature. Besides classic lore, he gives us a wealth of fairy-tales and narratives which the Alexandrian scholars rejected. So, in his *True History* we see the background of the adventures of Robinson Crusoe, of Gulliver, of Sinbad and of Baron Munchausen's creations. In the Menippus one is brought close to the popular superstitions of England, as they were described by Bulwer. Lucian's Dialogue about Death doubtless inspired Hamlet's soliloquy, and in his *How to Write History* is found the substance of Hamlet's advice to the players.

Dr. C. F. Wheelock, Commissioner of Secondary Education at Albany, vigorously expressed his belief in the Classics.

The Club now has 355 members.

JANE G. CARTER, *Censor*.

¹Written by a High School pupil for St. Valentine's Day.

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All persons within the territory of the Association who are interested in the language, the literature, the life and the art of ancient Greece and ancient Rome, whether actually engaged in teaching the Classics or not, are eligible to membership in the Association. Application for membership may be made to the Secretary-Treasurer, Charles Knapp, Barnard College, New York. The annual dues (which cover also the subscription to THE CLASSICAL WEEKLY) are two dollars. Within the territory covered by the Association (New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia), subscription is possible to individuals only through membership in The Classical Association of the Atlantic States. To institutions in this territory the subscription price is one dollar per year. Outside the territory of the Association the subscription price of THE CLASSICAL WEEKLY is one dollar per year. If affidavit to bill for subscription is required, the fee must be paid by the subscriber. Subscribers in Canada or other foreign countries must send 30 cents extra for postage.

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